

M 2208

Thursday, February 1, 1973

GROUP I

LAND

MR. NYLAND: All set?

Harry Strauss: Yes.

MR. NYLAND: Is there another one there?

Voices: Yes.

MR. NYLAND: All going now? Safe? Maybe could you blow out those candles. Yeah.

So Thursday, February first. It's really Group I meeting, huh, or really the evening is for Group I, but exception now because I'm here. And what are we going to talk about? I'll be here for four days I think, including today, then tomorrow, and Saturday, Sunday and Monday. Every evening we'll have a meeting, and the Monday meeting will be in Sebastopol, together with a few lunches on Saturday and Sunday. So we'll try to concentrate as much as we can in these few days. I am sorry that I have to go again, but I will be back soon. I mean it this time. Last time when I said it, of course I didn't know what was going to happen, and it was quite unforeseen and unexpected. But I hope that from now on we'll have a little clear sailing.

When I get back to Warwick we make some changes there, so as to allow me some more time, although we will be filled up

with meetings; I know that, but that is not so bad because I can deal with it. But answering tapes and correspondence is a different matter and I cannot, for that reason, be away too long, and also the different activities do need some attention there. But I would like to come back in two months. And there is a definite reason for it, because I have a feeling about the West Coast and especially here in Sebastopol or the Land, that there are several things which need organization and reorganization. Maybe it's easy for me to see that when I'm at the distance of three thousand miles and I have to -- and I have a chance to think about it, sometimes uninterruptedly, and trying to visualize then what is, and whatever I hear on cassettes, or from some letters or notes, or telephone calls. It's quite logical that I form some opinion, or at least I have some facts to go by, and I want to verify such facts to really get down to the bottom of certain things which, I believe, have grown up here and are not in the right direction.

I'll be very blunt about that because I don't think it is any particular reason to mince words about it or beat around the bush. If I have an idea that we ought to do something different, I will mention it. Then we can always discuss it before we make any decision of what we ought to do. I think there are certain things that have crept in, which I think you do know about, and perhaps have not been able to settle in the correct way. And what is correct, I don't want to say that I know it all, but I definitely have an opinion which I would like to exchange with various people who are interested in this and have taken respon-

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sibilities for the maintenance of these affairs at the Land. So we'll try to do that with as much conversation as we can, and the meetings will be devoted to discussions of Work, perhaps a little bit about organization plans. I think it is necessary that we do this.

I come here for a very definite reason, more or less I would say, on a consultant basis. I would like to tell you what I think and then you can do what you like, not what you like, what I hope that you can do, maybe. If I can be convincing enough, and even create enthusiasm, and remind you of the reason why we have all these things, maybe you can agree with me.

You see what is necessary primarily for this group, and it's very good thing that we have more people than just belong to Group I. You don't as yet work together. It's a fundamental lack. Maybe you don't know how, or maybe you don't want to do it. If you don't know how, you can learn. If you don't want to do it, you have the wrong idea about Work, because it's one of the requirements of Work that you have an aim together as a group, in exactly the same way as you have an aim when you want to Work on yourself, and that aim is for yourself.

It may be expressed in a variety of different ways, of different kinds of aims sometimes, in an unconscious world of this Earth. There is of course a day aim, and a year aim, and a life aim, and there is a cosmic aim. Regarding a group, it is exactly the same. There is an unconscious relationships of the different people who have to work together for activities, or to maintain this kind of building, and the buildings and that what

goes on here at the Land, physical labor. And there is also another aim, to reestablish constantly if you can, what is a relationship between the different members of such people who claim that they are interested in development in the sense of Gurdjieff. And that I think I would like to remind you of, and we will talk about the good reason why such an aim should exist, not only for oneself but also for the group as a whole. I think you don't understand it. You don't as yet live up to the necessity of having to live together as a group with that kind of an aim in mind and in your heart.

When it is for yourself and for your own life, it is all right. Perhaps you can have that; perhaps you do have it. I hope many of you actually want it. But that it has to extend to work together, because there is a special kind of way of learning from each other, which you don't learn when you are by yourself only. You can get quite a distance when you work on yourself all by yourself, but you do need some kind of association, some kind of friction, and some kind of relationship. You have to learn how to exchange ideas in a very simple way in order to become more sure about the knowledge of work itself, as expressed in different formulas or simplicity of a description--description of a method. You also have to learn that when you can talk about it, and you can exchange these ideas, then it is with the aim of an understanding of a common aim for all of us, which means, that when you die that you have to go to your death prepared.

That there are different things of interpretations, of

course they are possible. They may not always agree together, but the arguments which can take place on an intellectual basis are perfectly all right, because it is not necessary to agree intellectually. What you need for intellectual exchange is an understanding of the reasoning of the other person. As long as you can agree with that, that you understand it, even if such a person reaches a different kind of conclusion from your own, you still can Work.

But what you lack is feeling. You do not care, not enough. You care for yourself. Of course in that, many times you have that kind of an aim. You have to be -- you have to be active. You have to make a living. You have to attend to a variety of things that already are your responsibilities. All that goes without saying, because that happens in an unconscious world. When you wish to work together you have to understand each other in your emotional conditions. It means that you have to have a wish, to wish to understand each other, a wish at times to help each other, but mostly a wish simply to see what other people are doing and what you are doing, all in connection with a fulfillment of an aim indicated by Work on oneself.

The aim really in general is to become a man, to develop potentialities in you, and to see how you could become Conscious and Conscientious. If that is the case, that you have a wish for that, you will also have a wish to have a Will regarding that kind of attainment. You also will wish to work together in that kind of understanding, and when you come here to the Land, or you have responsibilities in town or anywhere else,

wherever you happen to be, you have to think of each other much more than you do.

At the present time you think about yourself too much. For instance the question of wanting to understand certain things that you have to do together, like in certain groups. There is no understanding at the present time among those who want to do construction work. I think it is because you don't understand the principles that are involved. You don't know exactly what to do with weaving. Thank goodness the Bakery is functioning, quite well, but the Hand Goods is not functioning, not enough. There is too much discussion and gossip among the different people. You are not as yet willing to go out of your way in order to give your place to someone else when needed. You get together at certain meetings, but there is no--no exchange, not enough, no appreciation of what someone else is saying, not going into that in order to wish to understand each other. Sometimes there is not even a discussion of Work, and there is no wish for a further discussion to get clear about Work, so that those who are answering or belong to a nucleus have the same kind of language.

You don't study enough, and I'm not saying this because I think that you don't spend your time rightly. I have absolutely no idea how you spend it, but only judge by the certain results which are in existence.

For instance, when you talk about different projects that have to be done here, there's no unification. Each person or some people have, of course, a wish to do this and that, and

finally it gets done more or less. Discussions, as yet on Saturday and Sunday, and on Tuesday are not definite enough. It's also because sometimes people don't wish to take a responsibility on their shoulder. There has to be more understanding that certain things ought to be done, and then all of you have to do it and understand it. There may be even some secrecy about things that are being done without your knowledge, and you don't ask. There are not many secrets about these things. They are very simple.

We have similar problems in Warwick. They have to be settled, otherwise we don't get anywhere. But if we don't settle them, we would fall down and the level of our being as a group, of course would be reduced. It would be very close to the--to the ground, and of course then there is no aliveness. We have to be alive in this kind of Work because we have to have enthusiasm. And it's not a question of telling you that you ought to be enthusiastic, to tell it with your mind, because enthusiasm belongs to your feeling, and nothing will be done when you simply tell, 'you ought to'. You have to feel it yourself first. You have to see where you are and what place you have in relation to other people.

You ought to learn how to give a helping hand to each other. You ought to have part of your time devoted to thinking about other people who are also in Work. You have to unite much more because of the difficulties of outside life, which are terrible sometimes, so that you can face it and unite; that you really become imbued with that kind of a feeling; respect let's

say for Gurdjieff and the Ideas of ALL AND EVERYTHING, that they are become more and more a practice in your own life in that what you have to do; that it is introduced into your unconsciousness, and that each person of a group really should belong as a member to the group. When you have meetings you should come with an intention of contributing.

You see it is now Group I. You start Group I usually with an answer from Marjorie. I would like to do that tonight also. The detail of the different things we can work out. We will talk about it, and we will go down to as deep a level or a kind of a ground on which we can stand. We will discuss principles, and I hope we come to conclusions, so that even if you can agree with me or I agree with you, that then I leave with a certain promise on the part of you, that you will, with all the best that is in you, try to make the promise stick, that you honestly will Work, and that you will Work for that kind of an aim.

As I say we will talk. We still have now a little time ahead of us, and I would like to suggest that you play Marjorie's answer to your -- to your last meeting. I have listened to your last meeting also, so I'm familiar with it, and we'll use that as a beginning of discussion if you like.

Who plays that tape?

Marjorie: Hello.

MR. NYLAND: Oh, wait a minute. Wait a minute.

Marjorie: This is a response to Sebastopol 293 of January twenty-fifth. Mr. Nyland has asked me to make it even though he shall

be present at tonight's meeting, and so now I attempt to make an answer which he will also hear for the first time.

I liked the meeting. I'm sorry that if this were a meeting where the task was taken that each person should speak and present something of his Work or attempts to Work. I'm sorry that not everyone spoke. I'm surprised to have not heard from Harry in tonight's meeting. I can't understand that.

I listened to the comments. First I wanted to mention that Bill forgot to mention the little discussion we'd had over the phone about last--the previous meeting, regarding the philosophical part of it. And I mentioned that yes, there was philosophy, but that it seemed to me important that there was more contribution and a group effort in last week's meeting. And I felt that, that that was important, and as I look at it I hope that a group effort gradually grows into a group raising its level, and more opportunities for each individual when he Works to have a real experience of 'I' and then be able to share it.

In tonight's meeting I saw no one point that stood out with extreme clarity which would be the very strong presence of a separation between 'I' and 'it' and information about oneself being transmitted through the experience and recorded. The only experience I felt that came close to self knowledge was Steve Green's, when he talked about the task with the beard and the pointing out the extent of his vanity, and that his personality by itself was enough of a wooly coat to remind him.

So much of the time the purpose of Work, being to see the truth of myself in an Objective manner, is forgotten in the way

one makes his efforts. And an effort and an Awareness seems to be what one aims for, and then a state occurs and one does not know the meaning of that state, and does not receive the information of an Objective kind about me as a behaving, mechanical creature. That is the real purpose of an 'I', is to see me as I am and to have in a benevolent way and Objective, the knowledge that that is what I am and that is how I behave. The 'I' is to give me self knowledge so that sometimes, when it is strong enough, it can come down and it can help me to become Harmonious. It would know--it will know what I am. I will know what I am, by the revelations that I have seen through an 'I'. But when I remain at the place where being satisfied with an Awareness of my body existing, and that is all that I receive is this state of Awareness, I do not achieve for myself this ultimate aim of an 'I' existing that gives me self knowledge that I have as data for myself as a personality. That is the aim where we aim for, to have that kind of information, and a state of Awareness is a step on the road, but I must not be satisfied with that. I must look beyond, and that is why when Steve spoke he talked about himself as a personality and seeing himself as a result of a task that he was not able to really take and pursue as he intended. But still the existence of a task and that aim in him gave him knowledge which can become useful at some point should he want to take another task and remember what stopped him in the past and try to overcome that by more effort.

Daniel's task that he suggested at an earlier meeting of sitting on the bed and asking, "Am I alive?", I also in a way

feel that that stops also before the purpose of Work. It is good to awake and be alive, or if not and still fuzzy, to stop and collect oneself to see if one is alive by asking that question. But why am I asking this? I have to remember that I ask it, if I'm interested in Work, to see am I alive enough to Work and see myself as I am, or am I merely wanting to be alive to express my life without ever wishing to carry that into an aim of setting that life free by creating something that is Objective to me. Definitely such a question asked can produce an emotional state in me of remembering that I am alive, but I must remember to carry that further if I want to grow, if I want an 'I'.

Well, that's my answer. I stop there to keep it short. And I hope that in the future that the meetings you have grow more and more into real Work, and each person more often, with more frequency and intensity, can share an experience of that very, very beautiful and powerful kind, of the existence of an 'I' that tells me and shows me what I really am, as a creature on Earth, and in that revealing to me shows the potentiality of something else existing which is not of this Earth.

I hope that the days that Mr. Nyland is there with you bring more of that vitality and reality into your lives. Good night.

MR. NYLAND: You see when usually you play this answer, similar answers from Marjorie, you don't continue in the kind of a -- on the kind of a level which she produces. You say at times that was all right or thank you, but you don't take to substance, because you go immediately over into something else of your own.

What's the reason many times of sending an answer to a tape? The person who listens to it gets an impression. He or she tries to visualize how the meeting went, and what kind of people talked, and what kind of voices they used, and what kind of a level was reached, and what kind of subjects were then discussed and how. And then an answer is given of that kind of an impression which is made on that person.

How does it happen that you are so late?

Michael Gurfinkel: I started out late.

MR. NYLAND: Huh? What happened?

Michael Gurfinkel: We poorly planned the journey.

MR. NYLAND: I don't understand it.

Michael Gurfinkel: We didn't calculate the time it would take.

MR. NYLAND: Where did you come -- where did you come from?

Michael Gurfinkel: Berkeley.

MR. NYLAND: Where?

Michael Gurfinkel: Berkeley.

MR. NYLAND: Aren't you familiar with distances here? Is this the first time that you come to the Land?

Michael Gurfinkel: No. But the person who was driving was not familiar with the road.

MR. NYLAND: All right. You see what it does? It disturbs.

I say there is a great deal of thought that goes into an answer. It is not only an acknowledgement that a tape has been received, it is wish--it is really a wish to enter into the meeting, to become part of it and to recall to your mind what the meeting of the previous week was like, and perhaps that you

do remember your statements, and that sometimes there is a reference made to it in a certain way. Then if that is acceptable to you, you should say, "I agree with that; it's very good"; or "I cannot do it in that way"; or "My impression is such and such"; and you continue then your meeting on the basis of the last meeting, and you recall what you have said and you utilize what you may have heard, like in this case from Marjorie. Then you give attention to what is given in a form of energy, which is willingly given but quite definitely costs time. It even costs money to send it. This is an example, for instance, of lack of appreciation of what is taking place.

You do not exhaust the possibilities which exist, and therefore I say you do not remember how to get stimulus for your Work, because even to some extent this kind of thing is taking place in ordinary life. And when you have really the wish to Work or to become a man in your mind, also when you have a feeling that it is really a necessity, that this kind of Work you need for a fulfillment of yourself, you should be much more open to certain things that do happen in the outside world which might remind you. And when you are in a group meeting, it is that that is required of you, to talk about your own inner Life in the right kind of a way, not making mistakes, or not forgetting things. Marjorie brings that out. You forget about 'I' really, not always, and there are sometimes good statements, but sometimes the statements are not sufficiently completed.

When one talks about an 'I' it is the wish to have a guide, which when it is grown up, I can trust, because the information

that has been given to 'I' about myself, in this process of self observation, is the truth about myself. And you might say my 'I' will give that back in some form or other when 'I' helps me, to assist me in my daily life. So that when an 'I', when it is full grown, when it is mature in its own right, one wants this 'I' to come to oneself and help me, in that case to tell me what I am doing in my unconscious forms of behavior, and as a guidance wants to tell me that besides my ordinary superficial existence, there is some other something of life which is much more fundamental. It brings back to me the necessity of my inner Life as important, and again and again brings up the wish that something must be done in order to make that inner Life grow out. And for that I have to have the facts about myself necessary for me to know myself.

The result of any kind of an attempt that you make, when you apply the principles of Work, is always that the wish is followed by the existence of 'I' as created, that 'I' functions in regard to you in a certain manner, and that the facts which are then recorded are truthful in the sense that they are impartial and that they are registered at the time when the different experiences happen.

Now when you record that, and when you then talk about your attempts, you have to, in the beginning, tell the whole story about 'I', not only that you say, "I have made an attempt". It should be a description leading to a conclusion about yourself, of what you are, of the knowledge which you now have of yourself, indicating that that attempt you made actually produced impartial

facts about yourself, even that you did make an attempt to have such recording take place in the right kind of a manner, at the time when it did happen, in order to indicate that you were cognizant of the fact that an 'I' must be present to you in the present of your own; and in such that that what is recorded is not influenced by any kind of a time element; that it is actually the present of your existence, and that therefore in an Awareness, which is the function of 'I', there is no room for thought, no room for the consideration of past or future, no room at that time for memory or anticipation. All that has to be recorded when you talk about your Work and the results you obtain.

I'm now talking particularly to those in Group I, who know already what Work means and are now actually Working and report on their attempts in that kind of direction of the application of Work on themselves. And that is where many of your meetings really lack that kind of conclusion, so that when I listen to it, I'm not always convinced that it is a real Work attempt. It is sometimes a very nice and a good description, and it almost borders on having reached a conclusion. But if you do reach it, you don't tell it. And it is really very simple to come back again and again to this knowledge which you wish to get of yourself, everywhere and always, whenever you are in your ordinary unconscious state, whenever the mind is functioning in its ordinary sense of having thoughts and associations, whenever your feeling is concerning with yourself--concerned with yourself, even sometimes allowance is made for other people, to include them in your feeling. Sometimes the emotional quality is a little bit more

deepened, and then you might say, to some extent, you are charitable regarding other people also existing. But there is not as yet in such descriptions a depth of your being.

I think in the first place when you talk about your Work, take it step by step of what you actually have done, how you found yourself with the thought or a wish to want to Work, and then what you did, how you at the time had--had a wish for Work, and also, you might add, for what reason you had a wish, and you wanted that wish to exist.

Let's turn it over. All right?

Harry Strauss: You have a few more minutes.

MR. NYLAND: Huh? What?

Harry Strauss: You have more time.

MR. NYLAND: What is it?

Harry Strauss: You have some more time.

MR. NYLAND: No. Turn it over. Anything more, we turn it over.

SIDE TWO

When you have a wish you have to be honest about it, that it is actually a wish to do Work, so that then in the description of the application of what you know about Work there is the necessary sequence.

After the wish there is the creation of an 'I'. Right after the 'I' exists, or can function, it receives information about manifestations of your body, making statements of the existing of Life in your body, and recording that in such a way that there is complete acceptance of that fact; and we say that it is now,

meaning by that that the time element is eliminated, and that the acceptance of that what I am indicates that there is impartiality. Then it is considered in your attempt of Work that you talk about it, because you remember that actually you made that attempt of impartiality, and that there was a result, either yes or no about it. And that also if you want to describe the existence of a moment in which time, as it were, stood still, that then you also say that. "I did not forget about the concept of simultaneity. And then I found myself standing, sitting, doing and realizing that at that moment I existed. And I made an attempt to deepen that kind of an experience and I failed"; or "I was able to hold onto it for a little while, and the reason why I could not continue was that I started to think about Work, and that spoiled the whole affair." This for me would be a description of an experience, when you say you have Worked on yourself.

You can elaborate a little by indicating where you were, how it happened, perhaps how you were reminded, in what kind of condition you were psychologically, that perhaps you were in a certain mood and that there were at that time maybe tensions of your body. All of that is an after description of the condition in which you were when you started to Work, and meaning by that, that when that is recognized with your unconscious mind, that when you made an attempt to Work, you tried to be Conscious and not though--thinking any longer about the condition of yourself, or describing it, or liking it or disliking it; so that you make a very sharp distinction between ordinary life and noticing, and

extraordinary life and Awareness; and that you claim that you make an attempt to say it, that you have not forgotten that that was Work and Work for you, because you tried to fulfill the three requirements which are inherent in Work on yourself.

I only use that as a little illustration because Marjorie brings that out, and I'm quite certain that if you had listened to it, you would just have gone on to your own descriptions. It's far better to pay attention to something that has come to you with the best of intentions, to tell you and remind you about Work, and it may not always be possible that that kind of a concept is alive in you at the time when you want to talk about your own experience. Utilize what you can for yourself, and utilize it in order to bring the level of a meeting up, so that there is that kind of a discussion of Objectivity.

You can then, at certain times, talk about the reasons or the motivations why you want to Work, so that at times when you sit, and you contemplate, and you come to a conclusion that it is a necessity to Work on yourself, sometimes you can give the reasons which your thinking process has produced by thinking about the necessity of Work on oneself, simply for the reason that it will enable you, later on, to become a Man, and meaning now by that, that a Man when he is fully developed is free from the bondage of this Earth.

When you now introduce that kind of a concept of bondage, I think it is also worthwhile to illustrate how you find yourself when you are bound, and why you do believe that freedom is a needful something that you ought to pursue, that you talk about

your unconscious states and realizing that they bind you, and that you are identified with them, and that you know that that kind of identification, that kind of sometimes forgetfulness of not wishing to think, but that you sometimes allow associations to take place, that that kind of an experience is contra to your attempt for Objectivity, and I would almost say that you know it, and that you can say that at such and such a time you could not Work for that reason, because you could not overcome that obstacle; because you were too tense; or that you loved yourself too much; or that you were too weak; that you did not have interest at that time and that your little attempt of Work on yourself just about lasted less than half a second; that there was not even the realization of a moment of experience.

I think this is true in general, because, and it applies to everybody in this room; it is not limited to those belonging to Group I. Those who are aspiring to maybe sometime belonging to Group I, they can already make a Group I at any kind of a congregation they happen to attend, and many times I really don't make it a distinction between a Group I and a Group II. I do between those two and Group III, because a Group III for me is a superficial meeting in which there is very seldom mentioned the name Gurdjieff. It is understood it is kept at the background, and it can be in the background, and at times it can give perspectives. But a Group III is a discussion of life in general and the different aspirational forces which affect one, and which at times, of course, are changed into an inspiration for oneself, to wish to grow up and to understand oneself without at that time

mentioning Work.

It is sometimes difficult to stay--stick to generalities, but you can expect a Group III to have many people come who just want to know a little bit, and out of curiosity simply come, and I would disappoint them in not saying too much about Gurdjieff, only that they do know from the appearance and the behavior of those who answer that they represent something different, and that their example should teach those who are newcomers.

It may be an entirely different way of looking at Group III, because many times you start mixing it up and talk too much about Work. It does not belong there. You should whet their appetite and then leave it. And then tell them to go and hunt for themselves and read, and make it a requirement that they do read, so that they have at least a little knowledge of the kind of words we use and the terminology which is adaptable to the concepts of Objectivity.

But Group II and Group I almost can be interchanged at times, if those who are members of such a Group, either one or the other, have a desire to Work and are actually making attempts. This applies to Group II, because it means that in that kind of a Group you do talk about Gurdjieff principally, practically all the time; and you talk about Work as Work is practiced; and you describe each meeting what is meant by Work on yourself. And you must insist that in that meeting you talk practically all the time about Gurdjieff and the method: that what is needed for a man, his unconscious state, his desire, if he has that, to develop

those kind of things which are still potential; the seriousness of Work on oneself; the real reason why one wishes to have a relationship between one's own spiritual Life and that what is above or around one or on a different level, at least away from this Earth; concepts which belong to descriptions of how a man is, what he is, how he is constituted, what is the meaning of his body, of his feelings, of his mind as compared to what we know about the solar system; the realization of what is the necessity of different kinds of food. You can talk about that, liquid and solid, air, and of course impressions; also indicating that whenever there is a progress which is taking place to make reference to an octave, to give a perspective about what is really growing up; to talk about DO-RE-MI; to talk about FA; to talk about SOL-LA-SI, the different little notes which have a value in relation to each other; DO-RE-MI as a triad; SOL-LA-SI as a triad; FA is one and a half notes; SI-DO is half a note; giving the reasons for it and applying it in the attempts that one makes when one wishes to Work on oneself.

All of that is permissible in Group II. It's not only the background; Gurdjieff is in the foreground. You talk about Gurdjieff all the time. If you wish to talk about other people, and it may be quite interesting, and you wish to mention a few names, and I hope you do know what you are talking about. Start to compare that kind of a doctrine by others, or whatever you find in the Bible. Compare it with what you know of Gurdjieff, and to indicate what you feel is of more value as far as Gurdjieff is concerned than any other kind of a philosophy with which you

are acquainted.

Now in a Group I that kind of background is--which I just now mentioned is a little bit -- has a little bit disappeared, because in Group I the emphasis is more and more on your own Work and a description of what takes place with you when you Work, and a fact which you collect about yourself. You have to be much more open about your own personality: how terribly unconscious it is; how angry it gets for nothing at all; how you lose energy; head over heel, day after day; how you find yourself so goddamned stupid sometimes; how you are lazy, and you talk about that in the presence of others so that they don't think that you're so perfect. All of us are unconscious creatures, and we have a wish to get out of it. That is the bondage. On that basis you understand each other if each person has that kind of a wish. On that basis you become friends, because you have a fight to fight, and all of one in a Group I particularly, join together as if it is an army; as if you have an aim, you are in battle; as if you remember the Bhagavad Gita and what is meant by that kind of a poem; or that you remember that when you are together for a common aim, that much of your ordinary idiosyncracies of personality disappear, because you don't meet in a relationship which can be understood by shaking hands. You meet in an aim which is far off, and when you meet there, your personality drops away. It does not count.

If you start to understand the meaning of that kind of a Group I and Group II, you will start to understand what is necessary in your daily life. You will start to learn that you

waste a tremendous amount of time in gossip, in being jealous, in being angry without any reason, in not wishing to help, and not giving any particular satisfaction to the feeling of someone else; that to some extent you really don't care; and that you have to learn to care for each other when you are in a group; and you have, as I say, that kind of a common aim, so that then you will learn to work in connection with each other.

And for that reason activities are of such a value, because they are not exercises is Objectivity. They belong to ordinary life. They belong to a contact you have with the outside world. They belong to your life as you would have lived it anyhow if you didn't know anything about Gurdjieff. And it is exactly in that kind of activity, whichever way it now goes, that you have to understand what is the aim of having an activity here at this Land.

Of course you know that at the Barn we have many, but of course we have many more people, and we have been at it longer. So it is not a question that you should try to imitate the Barn. Moreover you have conditions here which belong to the West Coast, which are different sometimes from the East Coast. But you have a few activities.

You should have a meeting (Excuse me.); you should have a meeting every once in a while of those who are responsible, to talk together when you have the time; not wait until, or not try even to say too much on a Tuesday. The time sometimes is not right for it. I don't want to go in detail about describing such meetings, but the purpose of having an activity ought to be obvious.

When you work together for that kind of an aim, and you are responsible for that, for any one of such activities, you become the manager. You have to arrange the different conditions in such a way that your activity will be a success. Success is measured in two ways. You use the activity to remind yourself to Work. Time and time again you must remember that you are a member of the Land, this Land House; that you work for this because you Work on yourself; that you use the activity all the time, whenever you can, to see yourself in that activity, if you possibly could, impartial, but at least to make an attempt to Wake Up every once in a while, because there is an association with an activity which belongs to this Land. And this Land stands for a certain purpose. For that you work with the sweat on your brow. For that you work with enthusiasm.

You work for the maintenance of that kind of an aim, and it is expressed of course, you might say even commercially, or in economic life, you have to earn your living. You have to pay decent wages if you employ people, but you have to give money to this House, because you have to maintain these activities on this Land and wherever activities take place, because not everyone is immediately successful and above water. They may have to be helped. Investments perhaps have to be made. They have to come out of a general fund. It's a different kind of a fund from that which is collected as a monthly contribution. A monthly contribution just pays for the use of certain things like tapes, and buying them, and mailing, and postage, and letters, and correspondence, and telephone, and whatever lights you have, and

wherever you may have to hire a hall, and so forth, and maybe sometimes buying tapes in order to continue to record.

The nine percent was meant for the maintenance of the totality of this Work, so that there is that kind of a contribution for the remembering of Work on yourself as a group. It is a different kind of fund. It should not even be mixed with the other. The other is almost I would say like petty cash. The contribution in the form of a nine percent is an absolute essential. It should be paid by each activity. It should be considered even equal to a sales expense. It is not that you have to plow it back as an investment. It belongs to this Land, and the group, and all the people who participate in being here and who want to work here, that they are enabled to continue to work, so that there is money for that kind of a purpose.

That is why you are in this group. You're not outside. You're not just profiting by the group as a whole, or whatever it can give you, and then go out and have some kind of a business, and you just pay whatever you wish and never think about the maintenance of this place. I think in that respect you don't understand as yet what is the reason for having activities. Otherwise you know we may as well use the outside world and go and have a job, which sometimes of course you may have to do, without setting up any kind of an activity and you still can come to meetings, because you have an interest in Work on yourself, but you're not a group.

This is what I mean, and again I think you fail. It has to be understood first why you fail. That's why I'm trying to explain

to you. You have to think in such terms. You have to understand that things have to be kept oiled; such money as comes from yourself in your activity, and of course you work for it with enthusiasm. Enthusiasm should play a part regarding the maintenance and the growth of a group like this.

I don't want to say more about it, but later I will repeat it. I will also try to see if we can put it up on a certain basis so that it can be continued that way. We do that at the Barn. I keep strict accounting for the money that comes from one source and from another, and I don't want to mix them. I also know where mistakes are made. I also know that particularly from the first source the money is spent intentionally, because for activities which need it, money has to be either invested or loaned, so that they then can continue even when the times are a little difficult, to help to overbridge them until a period comes where they can--can--can become a little bit more successful.

That is management, and that is management in general. That is taken by such people who feel that responsibility for the maintenance of this, so that then, those who come and who work here on a Saturday and Sunday can recognize that there is a very definite reason why this Land and this house and the other buildings exist; why we do have meetings, having in mind that that will create the solidity of a group as a whole; that you have when you come here, and you say that you want to come, that you actually help maintain it; that your word is yes when you say yes; that you promise to come when you can on a Saturday and

a Sunday.

You fail in that respect very, very much. It's almost like pulling teeth to ask you to come on a Saturday, and on a Sunday what is it? Sometimes the excuse is that you just come for lunch. We don't have just a lunch in order to give it to you. We come here with Work and Work as early as you can. Never mind if it rains a little bit.

If you know what happens in -- in ah, Warwick when there is snow, when it happens to be on a Saturday and Sunday, and when we still start at seven-thirty; and that there are people who do come from New York. Never mind if it rains, or shine or what, sleet, ice. They come. They have difficulties. Their cars are not any better than yours. They also fall to pieces, and there is also a great deal of poverty, but there is a wish for doing something about it for themselves, to see what they can do and contribute. It's not a question I want to compare it, but there is a certain spirit there that means really, we come here because we want it; and we take a responsibility; and we start early in the morning; and we work the whole damned day, with a little bit of time off for some coffee, and of course for lunch, and then coffee at five o'clock before they can go home. We honestly work together, every weekend, every Saturday and Sunday, over a hundred people, more than that, wanting to work; children which are taken care of; women who organize themselves so have to -- to do certain work that has to be done. I'm not saying that we are perfect. I'm only saying we are alive; and we have definitely an aim; and we keep it; and that there are difficulties,

God only knows; and that we run into trouble; and that we do make mistakes. Of course we know it, but we are the one who know it first.

I think you have to -- have to look a little bit more at yourself as a group, not just (). That's nonsense. You make this thing go or it doesn't work. You have to support it. You have to be there in order to give of the best of you that what is necessary for that kind of a maintenance. You have to learn how to encourage your feeling, to really care for this kind of a thing, if you believe that Gurdjieff was a remarkable man, and what he told was the truth; and that what you find out with Work on yourself you verify for yourself also as the truth, as the necessity of getting out of this unconscious state, of seeing, if because of this kind of an insight, that gradually you can learn and understand that there is then a further understanding of the aim and the reason for your existence on this Earth; that it will really give you that kind of perspective within yourself for your Work to go on, and your Life to continue and not to doubt.

What many times happens when you are unconscious, that there is every once in a while a glimpse of truth and a recognition of the real validity of Work on yourself. When that can exist, the little things of ordinary life can be understood much and much better, and you will have also some strength to overcome them, or to go out of their way, and not to fall all the time into such a trap of unconscious living; such wastes of energy; such complete unnecessary activities of your mind and your feeling. Just to go

on and attend then to what you have to do, and do it as well as you can, and do it, I say with pleasure, with lightness, with enthusiasm, encouraging others who work with you to do the same thing, so that both, and a group as a whole gradually can produce a harmonious sound, which sings through the mountains here and reverberates all the way to Occidental.

Try to see yourself as part of something that is worthwhile. It is not just anything of a little bit of a group getting together every once in a while on a piece of land and having a good time, or maybe enjoying themselves a little bit. That is not the purpose. When you come, you come here to Work. You don't come just for lunch and go away again in the afternoon. You make arrangements to come the whole day or don't come. Try to be honest about your wish to Work. If you say that you do, then you go the whole hog, and otherwise don't; much better to stay away, because if you come here halfheartedly, you affect other people, and it is not right because you don't belong in that sense. Let others who want to come be honest about that and give them a chance to be that, and don't you interfere with them by just not belonging. Either yes or no about this kind of Work. It says in the Bible as you probably know, "If it is lukewarm, I spew you out of my mouth."

We will talk -- talk about Work as we understand it, as Gurdjieff means it, as you can find yourself in ALL AND EVERYTHING. We will do Movements to the best of our knowledge. We will insist that you come regularly if you belong to that group. If you cannot arrange it, you will not come to Movements, finished. That

will be a rule from now on. I will make certain rules because I happen to be what I am. I will confer with whoever wishes, or can, or has towards this kind of Work a definite desire to become responsible. Logically I will be interested in that, since I started this kind of business.

I've made a vow to Gurdjieff. I will maintain it as long as I live on this Earth, and that's the reason I speak sometimes a little authoritatively, and I hope you can understand it. Why? Because sometimes people are very dumb and they cannot see the reason why certain things have to be said in a very strict manner, and why, for Work it is necessary to adhere to that what really is Work in exact language. It is so obvious, because if you don't do it that way, what is the use talking about Objectivity, when you never will reach it. Bither through this Work you can reach a higher level, and you can prepare for death, and you can learn how to become a Man, or if you cannot do that with this Work, you may as well philosophize from now until doomsday.

Is that it?

Harry Strauss: Yes.

MR. NYLAND: As I said we'll talk again tomorrow. Tomorrow maybe you ask questions. We'll talk about it. We'll see if we can find an answer mutually. But I ask you; I'm here now. The fact that I'm here means that the Land will be maintained quite definitely while I'm here, and that tomorrow, wherever you are, I hope you will think about the Land and the attempts which some of us, as a group, will make to maintain it, for their benefit, and

if you wish to profit by it, also for your benefit.

So goodnight. I hope to see you tomorrow.

TAPE ENDS